THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 2 **December, 1945**

CHRISTMAS is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the feeling and the thought in our hearts which reach people and stir their hearts to a better perception, a better feeling, a wider and stronger action, for all our hearts are based in the same One Life; we draw all our powers and forces from the One Life. The Real Christmas means something to the Real Man, and it applies to the whole of man's nature. Let us take advantage of the resurgence of spiritual, mental, and moral force that comes with the Christmas time. —R.C.

CONTENTS

LOST KEYS 41
THE SPIRIT OF CHRISTMAS 44
MAGIC, BLACK AND WHITE 45
VEHICLES OF HUMANITY 49
THE UNIVERSAL APPROACH 50
THE POOL OF THE SOUL 52
STUDIES IN KARMA 53
AMONG YOUTH-COMPANIONS 59
STUDIES IN THE "GLOSSARY" 62
ARGUMENTS ON REINCARNATION 70
"THE PERMANENT RECORD" 72
ON THE LOOKOUT 73

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

AUM

Justice being preserved, will preserve; being destroyed, will destroy. Take heed lest justice, being overthrown, overthrow thee and us all.—MANU

THEOSOPHY

Vol. XXXIV December, 1945 No. 2

LOST KEYS

THE celebration of the holy day of Christmas is one of the few remaining occasions in the Western world which may serve to recall the meaning of the ancient doctrine of Cycles. It would be easy for the modern scholar—still easier for the Theosophical student—to expose the historical fabrications involved in the Christian version of the birth and life of Jesus. Historians have already performed this task with devastating effect, but the essential need of the great masses of people in the West is not for iconoclasm and unbelief, necessary and inevitable as these developments may be. Rather, the time has come for the planting of the seeds of true conviction. The hearts of men do not subsist on the negative truths of criticism, nor can a faithless generation maintain the forms of civilized society against the positive destructiveness whose energies always run riot among a people without spiritual ideals and without, if only a little, spiritual *knowledge*.

The Christian tradition, today, can do little more than arouse the sentiments of the people of Europe and America. It is incapable of touching that sensitive core of awareness in modern man which makes him feel that here is something real, some relationship connecting him with an ultimate truth. The ideas of Christianity, in short, and particularly of the Christ legend as repeated in the West, are without any apparent relation to the forces of nature or any of the laws which we have come to identify as controlling or governing the destiny of human beings. Mention of the name of Jesus, or his title, the Christ, may induce a brief moment of soberness, and a conscientious attempt at a "reverent" attitude in the man of Christendom, but this almost purely psychic response is a mere cultural habit, a psycho-mental reflex which has come to be all that the great majority know of "religion" and its practice.

The ceremonies of Christianity are a hodge-podge of borrowed and purloined pagan rites. Their symbolism is either distorted or wholly forgotten, making them little better than twentieth-century superstitions. And yet, beneath the layers of priestly imposture and theological myth-making, there is still to be discerned the grand drama of the Sun-God, the biography of every human soul and the impersonal narrative of probation, trial and initiation. Even the mystery of Good and Evil has its key in the story of the Christ, and the secrets of moral evolution would become plain to all were this story removed from its limited historical setting and studied for the metaphysical truths it contains.

Why, for instance, are great beings such as Jesus always associated with the great cycles of Nature?

Because, first, they are *natural* beings, whose lives, under the direction of the aroused spiritual will, are in absolute conformity with Nature's great laws. The correspondence of the cycles of Avatars with astronomical cycles, the birth of the Teachers of mankind at certain seasons, the astonishing similarity of their careers—these things give evidence that such souls are universal beings who reflect in themselves the natural order. The confused karmic lines and twisted affinities of the ordinary man conceal his own microcosmic scheme from himself and others. But *great* beings, for whom the disharmonies of the past and the personal differentiations of the present have been dissolved through impersonal devotion, inevitably live symbol lives, in which the basic events and decisions of human evolution are clearly represented with true emphasis.

In metaphysical philosophy, the general principles which operate through all action, and which, subjectively, become the basis of all understanding, are isolated for consideration in abstract form. The mind, which by nature generalizes, can best grasp principles through this process of abstraction. Our human difficulties lie in the attempt to relate these clear abstractions to the tangled and thronging events of daily life. Take, for example, this principle, stated in *The Secret Doctrine*:

> *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life—*that man may live for ever* (II, 389).

How is this philosophical idea to be related to the immediate sufferings of men? The meaning suggested, not too obscurely, is that

there is an existence for man beyond good and evil and beyond life and death—a condition or state of being, that is, above these pairs of opposites.

In Jesus, as in any of the Great Teachers, we find an ego who has reached this state of being, but who re-enters the world of opposites for the sake of those who are still ruled by them. Because the life of the Teacher is impersonal, entirely a life of principle, he encounters, in experience, the symmetrical or *classical* expressions of the great principles of Nature; he, so to speak, calls them forth.

Thus, while scriptures and metaphysical teaching generalize and make ideas abstract to convey meanings to the mind, the Avatar or Agent of the Adepts creates living symbols of the same great principles. When a higher being enters this sphere, over which he has the mastery gained by every initiate, he, naturally, acting on this plane, personifies the Good. Like a great magnet, he attracts all the forces and elements which are of a like nature, and evokes the opposite forces in opposition. These are living generalizations, the Word made flesh in simple truth.

Another statement of principle in *The Secret Doctrine* is this:

> Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift [the fire of mind] thus became the chief cause, if not the sole origin of *Evil*. The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality (II, 421).

In this passage, H. P. Blavatsky is discussing the gift of Prometheus to the human race. He brought the fire of mind, occupying, in Greek mythology, the place filled by Lucifer, the "fallen Angel," in Christian teaching, and by the Serpent in the Garden of Eden, who was the means of Adam's learning the difference between Good and Evil.

Cosmologically, the doctrine of the "Fall," and of the bondage of Prometheus, means simply that the forces of matter are in general more powerful than the force of spirit on the material plane. The fall was thus a necessity for the great majority, and the sufferings of the fallen—the "Deva-Egos" referred to in *The Voice of the Silence,* who are ourselves—are a condition of growth for all souls engaged in the great work of human evolution.

The agony of the One who was crucified, the anguish of Prometheus, chained to the rock of human nature, the lonely wanderings and privations of Gautama: these are symbolic summations of all our human woes. But while the gods and heroes and great

teachers show forth clear stages of development, passing from good to evil to triumphant good, the rest of mankind know no such simplicity in the moral struggle. Their lives are an unrelieved mixture of both good and evil, in which Jesus and Judas, Krishna and Kansa, and all the other personifications of the moral opposites are blurred into a single image—mortal man.

The practical lesson in all this is a simple one. It is that the evil that we suffer is necessary, but the evil that we do is not. A Christ is a being who suffers evil without doing it. An erring human is a being with all the potentialities of a Christ.

Whether this lesson can be learned at all any more through Christianity is a question. Certainly there seems little probability of modern Christians learning it from their professed teachers. But learned it must be, if the cycle of evolution is to be fulfilled. And if there are those who can understand the deep meaning in the story of Jesus the Christ, the whole Christian world will be helped thereby, and his coming rendered less vain in that degree.

THE SPIRIT OF CHRISTMAS

Minds are searching in every direction for that which is stable, permanent and true; they are looking for a knowledge which is feasible and practical. And a tide comes for the presentment of such knowledge. A tide comes for Beings greater than we are, because at some time They took advantage of the rising tide to go far beyond where the ordinary man found himself able to go. Those Beings come at certain great seasons.

The Christmas season has its own peculiar occult reference. For it is then that the Sun returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun. But it is more than that, because behind the Sun, as behind every single body, there is spirit, there is life, and there is intelligence. So, there comes with the return of the Sun a spiritual, a mental, a moral growth and uplifting.

Whenever there is a spiritual idea in the heart or in the mind, then is the beginning of the rising tide for that individual; then is the time for him to take advantage of the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again just as surely as the Sun moves northward and then south again; and in that time of rising tide, we must have acquired the stamina—the power of concentrated effort —which will hold us through the receding tide and give us a better standing place when the tide again rises. —R.C.

MAGIC, BLACK AND WHITE

THE word Magic is much misunderstood, because there are various kinds of so-called Magic which are but forms of deception and trickery. But there is a Magic which might be called the unseen and hidden power to bring to pass certain desired results, without revealing its methods. It is a knowledge far beyond any kind of trickery, and is based on the spiritual nature of man. Those who practised it in ancient times were the initiates, the wise, called Magi; hence the word Magic.

We need to discover the difference between the two systems of Magic, known as the Black and the White. And, first of all, let us understand that whatever power has ever been used by any man can also be used by us. All powers exist in every human being. If we do not exhibit the same powers that others do, it is because we do not understand our own natures, and the forces which we do *not* use, and the nature of the universe. We need to lay aside all the prejudices and preconceptions we may have held in regard to man's nature and destiny, and go back to the rudiments of existence—to the common basis of all life. Such a basis cannot exist in a creative Being, who could not be either infinite or omnipresent, existing of itself outside of other beings. That which is infinite and omnipresent must be within ourselves, as within all other beings; that Supreme must be the common basis—call it Spirit, if you will.

From that Source of Spirit all powers are drawn. In that basis of Spirit are inherent all powers possible—to the very infiniteness of expansion. Every being who uses powers draws them from that Source, because he is a ray from and one with It in his innermost essence. Now those *powers* are neither good nor bad, black nor white. They are powers only, the blackness or the whiteness or the goodness or the badness being imparted by the one who uses them. The quality which is given to those actions depends upon the motive with which the being acts. So, along with ridding ourselves of the idea of God as a creative Being, let us rid ourselves of the idea of good and evil being things in themselves. There is nothing "good" and nothing "evil"; the same power that is exerted for good is just the same power that is exerted for evil, the motive qualifying it. All powers of every kind are spiritual in their essence; each one draws from the Highest in everything that he thinks; he draws from the Highest in every power that he uses.

NOTE.—This is a stenographic report of a talk by Robert Crosbie.

We must understand that Spirit includes the power to perceive, to know, to gain experience; but that power is entirely different from the things perceived and the experiences garnered. And so, the differences in the combinations of experiences and methods of thinking or understanding make individuals appear to be beings separate from all the rest. There is no difference in our essential natures. The basis of every being in the universe is the One Spirit, the One Life, the One Consciousness, and inherent in every being is the law, moving from the Spirit outward, which impels to their unfoldment—the law of evolution. We need not think that Man came to be in any different way than any other being in the universe. ALL is Spirit and Soul ever evolving to greater and greater perfection, whether in the lower kingdoms where there are minor degrees of consciousness, or in the human kingdom where there are many degrees of development. In a universe of law, evolution must be carried to its highest point and present to our minds the just and true course of growth. So, there are beings above us who have been men like ourselves, who once turned their faces in the true direction and pursued the course that brought them to their present high condition.

Such beings are our Elder Brothers. They are not separate from us. They understand what we have to contend with—what we are going through. They have all the power that we see expressed in many ways but cannot understand—the power of White Magic—the power won by merit along the line of a universal endeavor to help all beings—the power latent in Them, as now in us, until They gained and understood for Themselves the fundamental ideas of evolution and proceeded on the path that those ideas prescribed. For, law also rules here. One cannot reach a high stage of development by merely wishing for it. A desire is not a condition. The condition has to be complied with. Law operates on Those beings above Man, as it operates on Man: They act and get Their re-actions. But, there is this difference: They act in accordance with Their knowledge—the knowledge of White Magic; we act much of the time with Black Magic, for our motives are not pure, we must admit.

Selfishness is at the root and base of all Black Magic. The fact that we are always trying and striving to obtain something for our personal selves shows what kind of Magicians we are, and why we have so little power. Those who work for the personal man and his surroundings make a hard concrete sphere about themselves through which great powers cannot come. Through that sphere

can be drawn only those minor powers that can be used merely in a personal way. That is why we express ourselves so weakly. A vast reservoir of force lies within us; but we cannot use it because we are selfish, afraid, and would gain powers without giving anything.

There are beings who can proceed along the line of selfish powers to a greater extent than, perhaps, we can imagine. Their object, being far from the benefit of all, is to keep mankind where it is, and they use every agency that will continue to produce greater confusion among men. It is true that many scientists and the votaries of many religions, while not consciously acting as Black Magicians, yet certainly are acting as agents for those beings who would keep mankind where it is. Such beings depend on that very condition for maintaining their own existence. In this fact we can see the basis for "the devil."

Now, in reality, there is no "devil" and no "black magician" *outside* that could touch us at all if our motives were pure, if our motives were unselfish, if we acted from the basis of the highest ideas and the intention to live to benefit Humanity. Then, no Dark power could touch us at all. The expression of the highest powers in Nature is dependent on the fact that we are rays from and one with the Absolute; hence, all our evolution must be along those lines which work for the benefit of all the others, forgetful of our personal selves but using those personal selves to the best and highest advantage of all. Black Magic is selfishness personified and expressed in its highest degree. On that course may be obtained a great deal of power, intellectually, and psychically—power that to us might appear miraculous and God-like—but the intent with which that power is used points to the nature of the beings using it.

What, then, are the White Magicians? Their whole natures, from the inside out, are of one kind. They are all in accord. They never seek anything for themselves. They use all the powers and all possessions that come their way for the benefit of the rest of the world. In their thought, will, and feeling all the time is the ideal progression of Humanity. By these motives, they naturally draw from the Highest, and everything they do has its effect for good, not only upon their fellow men, but upon the kingdoms below them. If we can understand that, then we have some idea as to what true White Magic is.

There are duly attested records by most reputable persons as to the wonderful phenomena performed by Madame Blavatsky. We have all read of the so-called miracles of Jesus. These "miracles"

have been repeated time and time again by people who made no claim to any special "divinity," but who did possess spiritual knowledge, who had knowledge of the occult laws governing the aggregation of what we call substance. How, for instance, they could change coarse material into a fine substance, cause its disappearance from visible view and its re-integration in some other place, is explained by the fact that anything is held together by some internal cohesive quality, which can be dissipated for the time being, by one who has the use of the higher powers of the psychic nature. When the power that dissipates is withdrawn by the action of the spiritual will, then the object immediately comes to its former position. Thus objects can be passed through a wall to any distance whatever without any motion, save the action of the spiritual will.

The most wonderful phenomena that ever have been performed can be duplicated by any human being. The most wonderful powers that ever have been used by anybody, "divine" or otherwise, can be obtained by any human being. But they cannot be obtained for selfish purposes; they can be obtained only by *understanding the Teaching* and *living the life.*

And "living the life" includes our brotherly relations, not only to Man, but to the kingdoms below Man. Man is where Spirit and matter touch. (By "matter," we mean form.) He has evolved for himself a body, powers, and consciousness with every stage of the condensation of this planet, and has contacted all lower evolved forms that the chain of evolution might be made complete. His is the task of gaining further experience in the new evolution of this planet—itself the outcome of a previous evolution in which all the beings of this one were engaged—as well as the brotherly necessity of helping raise to his estate the lower lives now occupied in their slow evolutionary journey. The task is to use all the matter below us—to impress it and help it on its way. This we do through our bodies, which are composed of the matter of the earth, mineral, vegetable and animal; we keep those bodies going by the power of transmutation of the lower elements into human form.

We are still working at this task, far from completion, because coming down the stairway of evolution we have become so involved in the processes of establishing our bodies that we have forgotten many things in regard to our higher nature. The Soul has lost the knowledge that its essential nature is bliss itself, and so it is in a state of unrest all the time, moving in this, that, or the other direction in order to gain happiness of an impermanent nature. All that

we can gain are the fragments of that bliss, which knowingly or unknowingly, draws us on, until we at length regain the permanent happiness of the nature of Soul itself. For that, the Beings above us are constantly trying to impress us and deliver the message of the Soul.

White Magic, then, clears away all those mysteries which surround us. It clears away the very cause of suffering. It shows us what we are, in reality, and helps us to understand not only our own natures, but the natures of all others. It places within our hands that great power which can move souls to a comprehension of their own nature, and to spread abroad a beneficence that affects every creature everywhere in the world. Such is the acme of White Magic, but it is brought about only through an unselfish pursuance of a life of service to all others; through a realization of what in reality we are; through the performance in thought and act in line with that realization. We have to come to that point where it is not a question of mere assenting but of an actual realization. Realization comes from dwelling on the thing to be realized—by thinking and acting in accordance with it, until every cell and fiber in our bodies responds to the eternal and internal Spirit of Man.

Vehicles of Humanity

"Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit."

"There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them! would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly." —*The Five Messages*

THE UNIVERSAL APPROACH

"THAT THOU ART, O Shvetaketu."

—*Upanishads*

IF there is one idea in Theosophical philosophy that has been reiterated more than any other, it is perhaps the necessity for proceeding in one's study according to the Platonic method —from universals to particulars. Theosophists know this admonition by heart, and it is evident to any one who thinks, that Truth exists only in the Whole, not in the part; that it is only by viewing any thing, object, situation, or being, from the point of view of totality that its true nature and status can be known. How was it possible, do we think, that H. P. Blavatsky and Wm. Q. Judge were always able to see clearly when others were confused? How could they, in dealing with both great and small questions, detect so readily the fundamental principles underlying any line of action? The answer lies undoubtedly in their method of approach, in the fact that they employed the Platonic system of *deduction,* which enabled them to see at a glance all things and beings in their true and proper relation. If confusion is ours, perhaps it is due to our failure to apply this key.

Take, for example, the difficulty experienced by many thinkers, both in and outside the Theosophical Movement, in comprehending the Eastern metaphysical teaching regarding the powers and functions of perfected Men, or Mahatmas—of Buddha, for instance, who was said to be omnipresent, capable of being in an indefinite number of places at once. This difficulty, says H.P.B. in the *Glossary,* lies primarily in the fact that we reason inductively, that we view these powers as being attributes of *particular personalities,* of human Buddhas.

> . . . it is not Buddha (Gautama, the mortal man, or any other personal Buddha) who lives ubiquitously in "three different states at the same time," but Bodhi, the universal and abstract principle of divine wisdom, symbolized in philosophy by Adi-Buddha. . . . Thus it is not *one* Buddha who is meant, nor any particular *avatar* of the collective Dhyani Buddhas, but verily *Adi-Bodhi,* the first Logos, whose primordial ray is Mahabuddhi, the Universal Soul, ALAYA, whose flame is ubiquitous . . . because, once again, *it is Universal Being itself* or the reflex of the Absolute.

So material is our age that we persist in thinking of man only in terms of flesh and blood. Reasoning from this basis we utterly fail to understand how a single human being, even a Buddha, can

possibly possess such powers. But reversing the process and beginning with the Over-Soul, it is not difficult to grasp the possibility. Beginning with universals, the student is led to see that it is Adi-Buddha, or Universal Being, and not mortal man, for whom these attributes are claimed. Thus, we find a lesson in the teacher's method of approach, and at the same time come a step nearer toward an understanding of the nature of perfected Man.

Consider, again, the lack of perception shown by the managers of the Theosophical Publication Society in London in 1888 when they reached the conclusion that philosophy is too advanced for men of this day, and that what is needed is "a stepping-stone from fiction to philosophy." This course, if pursued, would have spelled the wreck of the Theosophical Movement of this age. How account for this lack of perception? And how explain the fact that Wm. Q. Judge was able to see the truth and could warn, was able to know that philosophy is, in fact, man's greatest need, and that the true student is not satisfied by fictionized or stepped-down truth?

The answer lies again in methods of approach. The English theosophists were accustomed to Aristotelian reasoning. They were tutored under the Darwinian interpretation of evolution, which views man as an animal being, struggling upward through the ages, who had hardly reached the point where he could grasp philosophy. Mr. Judge, on the other hand, began with universals, with the Soul. He saw man as a divine Pilgrim incarnated in a body of flesh, to whom philosophy, metaphysics, and ethics are as natural and assimilable as is physical food to the body.

It is not possible to see clearly unless one proceeds from the universal point of view. But is intellectual acceptance of this proposition enough? Does mere knowledge of the formula endow one with universal consciousness whereby he can see all things and beings as parts of one great Whole? Unfortunately, we know it does not. Wisdom in perception and action is not of the intellect. If H.P.B. and Mr. Judge were able to see clearly, it was not that they intellectually said to themselves, when faced with any problem: "I must study this situation from the universal point of view." Men approach all questions, in reality, from where they stand *in heart perception,* and Sages, being universal in their very natures, have no need to take any other position than their own. Such perception comes from creating in one's self the feeling of Universal Brotherhood.

Merely knowing in the mind, therefore, that one should begin with universals does not mean that his nature, when he approaches a subject, is universal. But to take the position of Brotherhood, to strive to live and think each moment of the day as Soul, gradually elevates the consciousness to the plane of All-Being. There, seeing all things and beings whatsoever *in one's self,* the universal approach to every question is assured.

THE POOL OF THE SOUL

Not uncommonly in the courtyard of a Japanese temple, in the solemn half-light of the sombre ferns, there stands a large stone basin cut from a single block, and full to the brim with water. The trees, the basin, and a few stone lanterns—so called from their form and not their function, for they have votive pebbles where we should look for wicks—are the sole occupants of the place. Sheltered from the wind, withdrawn from sound, and only piously approached by man, this ante-chamber of the god seems the very abode of silence and rest. It might be Nirvana itself, human entrance to an immortality like the god's within, so peaceful, so pervasive, is its calm; and in its midst is the moss-covered monolith, holding in its embrace the little imprisoned pool of water. So still is the spot and so clear the liquid that you know the one only as the reflection of the other. Mirrored in its glassy surface appears everything around it. As you peer in, far down you see a tiny bit of sky, as deep as the blue is high above, across which slowly sail the passing clouds; then nearer stand the trees; arching overhead as if bending to catch glimpses of themselves in that other world below; and then nearer yet—yourself.

Emblem of the spirit of man is the little pool to Far Oriental eyes. Subtile as the soul is the incomprehensible water; so responsive to light that it remains itself invisible; so clear that is seems illusion! Though portrayer so perfect of the forms about it, all we know of the thing itself is that it is. Through none of the five senses do we perceive it. Neither sight, nor hearing, nor taste, nor smell, nor touch can tell us that it exists; we feel it to be by the muscular sense alone, that blind and dumb analogy for the body of what consciousness is for the soul. Only when disturbed, troubled, does the water itself become visible, and then it is but the surface that we see. So to the Far Oriental this still little lake typifies the soul, the eventual purification of his own; a something lost in reflection, self-effaced, only the *alter ego* of the outer world.—P. LOWELL
The Path, January, 1888

STUDIES IN KARMA

The Day of the Atom

The Western Aryans had, every nation and tribe, like their Eastern Brethren of the Fifth Race, their Golden and their Iron Ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali Yuga,* an age Black with Horrors. . . .

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give. . . .

It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya,* reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. . . . Is it this destructive agency, which, once in the hands of some modern Attila, *e. g.,* a blood-thirsty anarchist, would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale—is this primitive force to become the common property of all men alike? . . . The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature.*

—*The Secret Doctrine* (1888), I, 644, 558, 563

STRIP from current utterances about the atomic bomb their conventional form, the commonplaces of ethical rhetoric and political "necessity," and there remains only a dark core of shuddering uncertainty, a fear of worse to come that has seized the western world. Modern man does not know how to deal with this new and terrible destructive power at his command. It is as though Nature itself, impersonal, inscrutable, and deaf to special pleas, had risen to confront the human race with the choice between responsibility and extinction.

At present, however, the fear is not so much of immediate disaster through further use of the atomic explosive as of the questions which the latter has forced to the forefront of modern thought. Nor is it the questions themselves, which are not new, but rather the compulsion of circumstances, the irreconcilable facts which demand answers without evasion, that create the uneasiness of our leaders. In the past such questions could be dealt with by vague generality and expressions of pious intention. This is no

longer the case. People used to say, quite seriously, following the demonstration of some new destructive power, "Now there will be an end to war; it has become far too horrible to be tolerated." But probably the inventor of the bow and arrow cherished some such sentiment!

The problem comes to a focus in the grim certainty that unless mankind is capable of controlling the use of the atomic bomb, no nation, no people, no city can for a single moment be safe from sudden and absolute devastation. And the central question—to which all the other questions are related—is: How may we, or any nation, hope for genuinely impartial control over this power to destroy without losing for ourselves its independent use in self-protection? The atomic bomb, over-night, has become the supreme military weapon; its almost incalculable destructiveness has erased the distinction between "offensive" and "defensive" techniques. It comes to this, that national sovereignty depends upon independent control of the atomic bomb, and therefore, international control of the weapon, supposing it to be possible, means the sacrifice of sovereignty.

On the other hand, for the nations to live at peace with one another, in trust and confidence, there must first be justice among them. For there to be justice in international relations, the nations must be willing to act according to principle, setting aside self-interest. And where is the nation which can point to a policy of sacrifice of self-interest in its international affairs? The fact is that nations do not trust one another, and there is little likelihood that they will learn to do so in the very near future. How, then, can we expect them to surrender voluntarily their independent power in this cycle of aggravated suspicions and mutual fears?

These are the questions which haunt the thoughtful men of our time. Leaders keep repeating the obvious: we must do thus and so to preserve the peace. Meanwhile, the world over, the principles of peace are daily and nakedly violated. The neglect of the facts by those who talk of sacrificing national sovereignty has a logical correspondence in the grim cynicism of others who have no faith in either the pretensions or the acts of the former. Every just man at all acquainted with history knows in principle what it is necessary to do in order to make peace, and he knows, also, that *it is not being done.* This realization is an intellectual and moral *terreur* that may precede a greater, physical disaster to come.

The dread Karma of moral opportunism has at last overtaken the West. We have had little or no *practice* in controlling our

powers; and now, when it seems that we *must* control them, we do not know how, nor where to begin.

Step by step, the West has disregarded the lessons of history. In the war just over, the world has seen more destructive deeds than were dreamed of by Attila or Genghis Khan, and conceived in the name of a war to safeguard humanity. Every new power unearthed during this century has brought new weapons; every new weapon has involved greater masses in greater suffering, forced upon the warrior new extremes of mercilessness and callousness, and brought more enduring and more terrible social consequences.

Such things were done by men caught in a stream of national Karma which seemed to them irresistible; terrible as these things were, they were made to seem the lesser evils. Men ordered to destroy other men had their work palliated by distance and the impersonal technology of modern war. A city in flames is only a glow on the screen of space. The bombardier, riding high on the wings of Atlantean might in the cold free air, seldom pictures beneath him the screaming children cowering in cellars while jellied gasoline, the inextinguishable liquid demon that passes through even the tiniest crack, pours down the stairs and under the doors. The soldier making running torches of enemy men with a flamethrower is under the bitter necessity to destroy or be destroyed. And then, came the "mortal flame" that bloomed over Hiroshima and Nagasaki, the penultimate embodiment and symbol of dark, Atlantean genius, the sky-written warning of the Nemesis of the West.

These are the processes of modern war, apart from its purposes. But do we dare consider the processes of war apart from political considerations? Are we able to say, in anything but a voiceless whisper, that perhaps the magnitude of this destructive power makes its purpose quite irrelevant to its condemnation? These questions, too, are haunting modern man. Politically forbidden questions, they may soon be morally necessary. The atomic bomb has forced this dilemma upon us.

But even the practical problems seem almost insurmountable. Place the engines of war under the control of the "good" nations, it is urged. Experts at once tell us of the difficulties involved in this proposal. A committee of scientists who contributed to the development of the atomic bomb has revealed: "The fact is that a fundamental secret of the atomic bomb simply does not

exist." (*Life*, Oct. 29.) In the near future, say these authorities—in perhaps two to five years—"several nations will be able to produce atomic bombs."

The conclusion to which we are led is that nothing less than world reformation can avert world destruction. A simple truth, but one which has everywhere been resisted by the makers of national policy, and is being resisted even now by those who imagine that all that is needed is a new political formula and the complete disarmament of the defeated nations of this war. As the hatreds generated by the struggle subside, and as new suspicions aroused by "peace-making" activities emerge, we are beginning to appreciate the gloomy accuracy of the statement that we have only "a security organization to prevent the recurrence of World War II—not one that will prevent a World War III."

And in that World War III, so direfully predicted with increasing frequency and urgency, what of our new-found power to destroy? Is there a basis for self-justification in a "good" use of the atomic bomb? Whatever we do, this question will still be asked. The view of a leading educator is pertinent:

> Men must be freed from their moral confusion, from the sort of confusion that led the chief of the United States Strategic Air Forces to announce to the press that the effects of the atomic bomb were "good." To be accurate, he should have said that the effects of the bomb were "devastating." According to what moral standards can we refer to the hideous destruction of scores of thousands of human beings as "good"? The terms "good" and "evil" are moral terms, while force is measured by mathematical formulae. And if our standard of "good" and "evil" is our announced war aims, namely, the Atlantic Charter and the Four Freedoms, then the bombing of Hiroshima was *effective* but *evil*. (*School and Society*, Oct. 27.)

Would we wish to live in a society where no one thought of nor was willing to raise such a problem? Are *we* able to contemplate calmly life in a society where some 125,000 men and women could work on the construction of the atomic bomb, in complete ignorance of what they were doing? Suppose, in future years, we decide that the use of the atomic bomb was a horrible mistake; what of the thousands who participated in that mistake without even an opportunity to consider the morality of the undertaking? Who, in the final analysis, had the more fortunate Karma—the "innocent" builders of the bomb, or its "guilty" victims?

Readers of *The Secret Doctrine* may wonder, Is the atomic destruction a manifestation of the Mash-Mak—of "Keely's Force"?

How, in view of H.P.B.'s warning, did that force blaze out before its time?

The atomic bomb is not the dread "sixth-plane" force; *that* force is semi-psychic, operable only by the "first-born of the ether," capable of sinking whole continents if unveiled. The atomic bomb can destroy only nations, and requires no psychic powers. It is to all previous weapons as gunpowder was to the slingshot—a ratio of destructive power sufficient unto the day. But undeniably, the atomic bomb inaugurates a new cycle of power over natural forces, with corresponding karmic responsibility. According to the scientific contributors to *Life,* "The atomic bomb is the first practical step of mankind out of the old world—which we may call the world of electronics—into the world of nucleonics. Electronic forces are responsible for all the chemical and electrical processes in our bodies as well as our power plants, engines and rockets. Nuclear forces are responsible for the life and death of the stars."

Why, then, was its use "permitted," if such secrets are withheld from selfish mankind by the custodians of occult knowledge?

Why, indeed? One might ask why the muddy torrents of Kama Loka were permitted to flow into the moral and intellectual confusion of the nineteenth century—confounding and deluding an entire generation with the "miracles" of the séance and the lure of mediumship? The cycles must run their rounds. Western man is nearing the apex of his physical and intellectual development and the normal fruition of the cycle can no more be impeded than the resistless change of the tides. We must accept the judgment of a modern critic, that *"Atomic bombs are the natural product of the kind of society we have created.* They are as easy, normal and unforced an expression of the American Standard of Living as electric iceboxes. We do not dream of a world in which atomic fission will be 'harnessed to constructive ends.' The new energy will be at the service of the rulers; it will change their strength but not their aims."

The gigantic eruption of the atomic bomb is a physical and a social event, and much more: it is a karmic event. Dammed-up reservoirs of Karma can sometimes brim so high that no power in the universe can prevent an over-topping of the "Guardian Wall." The Great Lodge is no Olympus of personal deities with the power to toss human destinies like jackstraws. This they leave, perforce, to modern governments.

There is the view that the atomic bomb is "a good thing" because "it shortened the war and saved lives!" *Whose* lives? What are the conditions which must prevail before we can consider the humanity of the enemy as well as his enmity?

Is an "enemy" ever entitled to consideration as a human being? The world of today has given its opinion, not only in the ashes of London and Coventry, Dresden and Berlin, Hiroshima and Nagasaki, but in the 100,000 graves dug in advance this fall for the Germans fated to starve during the Winter. A hygienic precaution, no doubt; crude, perhaps, but as scientific as the Maidenek incinerator. The victors plan carefully, not to feed, but to bury, the defeated enemy. That is the opinion the world has of "enemies"; "Karma" may have another.

Modern war is the apotheosis of the theory of self-preservation; and as this theory is false for human beings, it operates in practice as an unparalleled instrument of self-destruction. More than half a century ago, H. P. Blavatsky made this warning to the West:

> "Self-preservation," on these lines, is indeed and in truth a sure, slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. (THEOSOPHY I, 201.)

But for the man of our civilization, caught in the writhing lines of resurgent Atlantean Karma, bemused by national pride and the tradition of victory, tortured by all the fears which arise when his personal security seems threatened, there is only the terrible dilemma of the modern world: He has loosed a power which he does not know how to control.

There is only one hope for this modern man. It is that he will see how shallow, how false and hypocritical have been the boasts of moral leadership of the society he has evolved. The shams must topple, the cant must end. If it takes an atomic bomb to shake the West into awareness of its degradation, then we may be thankful that its victims have served some purpose other than their own destruction. But if, finally, our leaders conclude that the bomb is "good" because it won a war, the imagination must flinch at measuring the karmic retribution that will be necessary to bring the world—or whatever portions of it that then remain—to its senses in the next great social and moral cataclysm.

AMONG YOUTH-COMPANIONS

CONVERSATION had been good. It was mid-afternoon of a clear, cold winter day when they set out to hike around the park. Alayne and Gail felt invigorated and freshened by the bracing atmosphere, and talk flowed freely, once their equilibrium with the temperature had been established by brisk walking. Now, as they rounded out the first half-circle, dusk was gathering, and day faded colorlessly into night, advancing into the quietude which deepens talk.

Gail said, "It's a long time since we've had a real walk and talk together, isn't it?"

"Yes." Alayne smiled. "Every time we have one, I think—we must do this more often, but we don't, until a day comes along when it just happens, and here we are. Still, it's best that way, I suppose. I can't imagine scheduling a day like this!"

"No, and after all, the best things are those we 'discover' or chance upon, don't you think? Remember how Mr. Judge speaks of beauty and pleasure being merely pools of water we find in the desert of life? He says that if we are not seeking them their appearance gives us intense pleasure, and we will know how to use them for good for as long as they are left with us. But when the Law removes them, we must say: 'It is just what I in fact desired'."

"Strange to think how meanings open up in a passage like that," Alayne remarked. "On the first reading, we consider it clear and understood in our minds. The words are simple, and the *Gita* teaches us how to accept the idea of resignation which W.Q.J. is there elaborating. But how much more collects around it as we go on! A phrase attracts us, but we do not ask—perhaps we could not tell—why. Then, years later maybe, some event deeply considered resolves itself into a commentary, so to speak, on that old mantram.

"If I'm not mistaken, that same passage in the *Gita Notes* has one of those phrases," she went on. "Mr. Judge proposes that we think of all the coming and going events of our lives as teachers, and adds one of his quiet words of warning—'He who neglects them, neglects opportunities which seldom the gods repeat.' We do not learn by trying to hold onto things and events—no opportunity is permanent. But when the heart is resigned, he says, 'completely poor,' then we have enormous riches to give away."

"That's it," Gail commented. "We look for good things that will last forever, and hope bad things won't last at all. But if both are known as opportunities, our view will be balanced. Since both are to pass away, not sooner or later because of our desires, but when the time comes for them to go, we can live in the present and let each day bring what it will according to the Law we trust."

"You know, I was thinking about creativeness the other day," Alayne said then. "Some people have a talent or a genius for creating in some particular field or in one special medium, but there are others who are creative with events, with situations, with people. All creation is evolution of latent faculties or capacities into active expression. It is bringing an ideal pattern into operation. But the 'creator' has to know his material. He works within limits, and his art consists in finding the infinite field for expression *within those limits*. We may learn the limits, and some of the infinities, of a lump of clay, or the notes on the piano, of words or colors or lines. But what if we could learn about events and people in the same way? Then we would really be aware of opportunities, and be making the best of them!"

"Alayne, have you read Thoreau on friendship?" Gail inquired.

"No," Alayne replied, "I haven't. Why?"

"Well, he speaks of the same thing, in his *Week*. He believes that the ideal friend is the one who pays us the compliment of expecting nobleness from us, he who has faith in our hopes, and is kind to our dreams. He puts it very beautifully when he says that friendship is the state of the just dealing with the just, the sincere with the sincere. Friendship, to be real and valuable, must have what he calls the 'principle of growth.' And that is just what you were describing. Our real friends make the best of us in the sense that they attract us to our highest character. Isn't that about the highest service we can render to each other?"

"Yes, perhaps it's all related to our true office as beings in evolution," Alayne said. "The 'principle of growth' is a good way of expressing it, and is a key to our higher creativeness. The desire to help someone else to grow always calls forth our own highest powers. The difference between the Adept and the ordinary human being, seems to me, lies in the depth of their altruism. Full and wholehearted altruism brings complete, wholehearted knowledge and almost infinite power to work with the Law of Life."

"The function of questions and answers is an illustration of that," Gail observed, after a short silence. "One has to know oneself to some extent to know what questions he needs to have answered.

But, on the other hand, we never know ourselves well enough to know what questions we *can* answer, until the need to answer impresses us strongly, and—we just answer. We all know a great deal more than we *personally* think we know—and a lot less, in another sense—and when we impersonally respond for the sake of another, we are often surprised at the ideas we find ready to our minds. It is interesting to analyze the conditions under which our 'inspirations' come."

"Seems they come best in silence, generally speaking," Alayne said, "silence of many kinds, or, we should say, many planes. When our private desires are quieted, for instance, we have one kind. 'He who findeth no fault' is on another plane of 'silence.' In a sense, all of what are called 'the virtues' direct us to resignation or disinterestedness, and this allows true influences to come through. Some psychologists speak of the sublimation of the personality in creative moments. Perhaps this is what they mean."

"Yes," Gail agreed, "and silence is just as much an occult power as is the ability to say the right thing at the right time and in the right place. Indeed, one power necessitates the other. But nothing is more difficult than trying to practise them! How seldom we can manage to wait patiently, as we are advised to, in 'the silence that follows all effort'! Yet, we need to go according to the law in Nature, which is that work proceeds in cycles of activity and rest. What we call 'rest,' on our plane, is simply the *opportunity* for work on inner and higher planes. The trouble is, those other planes do not have much reality for us, so we don't 'allow' for them."

"Perhaps we need to study the silences," was Alayne's whimsical suggestion.

"Most of all, I think we need to learn to *keep* them," Gail countered. "That, of course, is the last clause of the ancient rule —'To know, to dare, to will and to keep silent.'

"I was thinking while you spoke," she continued, "that silence has a lot to do with friendship, too, for the matter of that. I always return to what Thoreau said—'In human intercourse, the tragedy begins, not when there is a misunderstanding about words, but when silence is not understood. Then, there can never be an explanation.' By the same token, as everyone knows, companionable silences are the sign of a happy friendship."

"In view of all this," Alayne remarked, smiling, "maybe we'd better be silent for the rest of this trip!"

"I think we could manage *that,* all right," Gail answered. "Especially since the end is near!"

STUDIES IN THE "GLOSSARY"

VIII

THE moment we postulate a double evolution, physical and spiritual, we have at the same time to admit that it can only be carried on by reincarnation. Modern science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Speaking of the "vesture" or form (*rupa*) of the incarnating *Egos,* it is said in the Occult Catechism that the Manasaputras, or Sons of Wisdom, use for the consolidation of their forms, in order to descend into lower spheres, the *dregs of Swabhavat,* or that plastic matter which is throughout Space, in other words, primordial *ilus.* Evolution began, with the ancients, in pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more comprehensive basis.

Therefore as to reincarnation and metempsychosis we say that they are first to be applied to the whole cosmos and not alone to man. The hidden symbolism in the sequence of the re-births (*jatakas*) of Gautama, the Buddha, contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts. All the gods and goddesses, themselves immaterial and formless, are represented as using vehicles (*vahanas*) to manifest themselves, which vehicles are ever symbolical, while the vehicle of MAN is his body.

In the *Vendidad,* Ahura-mazda commands Yima to build *Vara,* which signifies a *vehicle,* an ark (*argha*), and at the same time MAN (verse 30). *Vara* is the vehicle of our informing *Egos, i. e.,* the human body, the soul in which is typified by the expression a "window self-shining *within.*"

Every Orientalist or Pundit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has

---

NOTE.—This study is correlated with Chapters VIII, IX and X of the *Ocean of Theosophy.*

ever seen, but none of them seem to suspect the esoteric meaning underlying his *prenatal* biography, *i. e.*, the significance of the popular story. The 5,000 *Jatakas*, or the events of former births (re-incarnations) are taken literally instead of esoterically. Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest—or *man*, contains simply the well-known occult aphorism: "a stone becomes a plant, a plant an animal, and an animal a man." Every human being who has ever existed, has passed through the same evolution.

In the Scandinavian legends, the God of New Life, of the re-incarnation of nature and man, is Bragi. He is called "the divine singer" without spot or blemish. He is represented as gliding in the ship of the Dwarfs of Death during the death of nature (pralaya), lying asleep on the deck with his golden stringed harp near him and dreaming the dream of life. When the vessel crosses the threshold of Nain, the Dwarf of Death, Bragi awakes and sweeping the strings of his harp, sings a song that echoes over all the worlds, a song describing the rapture of existence, and awakens dumb, sleeping nature out of her long death-like sleep. The springtime of the year, or Easter, was, is, and ever will be, the emblem of birth and rebirth, cosmic and human, celestial and terrestrial.

Reincarnation *is the most ancient of doctrines and is believed in now by more human minds than the number of those who do not hold it.* Herodotus tells his readers, that the Egyptians "are the earliest who have spoken of this doctrine, according to which the soul of man is immortal, and after the destruction of the body, *enters into a newly born being.*" Deveria showed that the funeral books of the Egyptians say plainly "that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth." Reincarnation was taught by the Greeks, who used the word *palingenesis*, meaning transformation, or new birth. Pythagoras taught the doctrine as it is professed in India.

The millions in the East almost all accept it. Verily "an evil act follows a man, passing through one hundred thousand transmigrations" (Panchatrantra). "All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another," says Kapila; while Basnage explains of the

Jews: "By this second death is not considered hell, but that which happens when a soul had a second time animated a body."

The doctrine of rebirth was believed in by Jesus and the Apostles, as by all men in those days, but is denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. Even the Bible hints at it more than once, St. John the Baptist being regarded as the reincarnation of Elijah, and the Disciples asking whether the blind man *was born blind because of his sins,* which is equal to saying that he had *lived* and *sinned before being born blind.*

In the still existing Egyptian symbols, the human-headed bird flying towards a mummy, a body, or "the soul uniting itself with its *sahou*" (glorified body of the Ego, and also the *kamalokic shell*) proves this belief. "The song of Resurrection" chanted by Isis to recall her dead husband to life, might be translated "Song of Rebirth," as Osiris is collective Humanity. "Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under the corporeal substances," was the funeral prayer of the priest over the deceased. "Resurrection" with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law.

There exists a most remarkable story, on Assyrian tiles or tablets, of the descent of Ishtar (the Babylonian Venus) into Hades. Any Occultist who reads of her love for Tammuz, his assassination by Izdubar, the despair of the goddess and her descent in search of her beloved through the seven gates of Hades, and finally her liberation from the dark realm, will recognize the beautiful allegory of the soul in search of the Spirit.

But who or what is it that reincarnates? It is the divine reincarnating Monad, or the *Christos*-principle, represented, among the Gnostics, by a living serpent. For the Serpent and the Dragon were both types of Wisdom, Immortality and Rebirth. As the serpent casts its old skin only to reappear in a new one, so does the immortal Ego cast off one personality but to assume another. The Christian Gnostic sect, called Naasenians, or serpent worshippers, considered the constellation of the Dragon as the symbol of their Logos or Christ. Serapis, the greatest god of Egypt during the first centuries

of Christianity, was often made to appear in his representations as a serpent, a "Dragon of Wisdom."

The Ophites, one of the earliest sects of Gnosticism in Egypt, were known as the "Brotherhood of the Serpent." A living serpent, representing the divine reincarnating Monad, or the *Christos*-principle, was displayed in their mysteries and reverenced as a symbol of wisdom, Sophia, the type of the all-good and all-wise. Their *Christos*-principle was *not* the "god-man" Christ, but the Divine EGO, made one with Buddhi. It was the "Eternal Initiate," the Pilgrim, typified by hundreds of Ophidian symbols for several thousands of years before the "Christian" era, so-called. One can see it on the "Belzoni tomb" from Egypt, as a *winged serpent with three heads* (Atma-Buddhi-Manas), and *four* human legs, typifying its androgynous character. In the 87th chapter of the *Ritual* (the Book of the Dead) the human soul transformed into *Bata,* the omniscient serpent, says:—"I am the serpent Ba-ta, of long years, Soul of the Soul, laid out and born daily; I am the Soul that descends on the earth," *i. e.,* the Ego.

Resurrection is founded on what Job says about seeing his redeemer in the flesh, and on St. Paul's remark that the body was raised incorruptible. But Job was an Egyptian who spoke of seeing his teacher or initiator, who was the redeemer, and Jesus and Paul referred to the spiritual body only. In Egypt, the *Scarabæus* was the symbol of resurrection, and also of rebirth; of resurrection for the mummy or rather of the highest aspects of the *personality* which animated it, and of rebirth for the Ego, the "spiritual body" of the lower, human Soul. Egyptologists give us but half of the truth, when in speculating upon the meaning of certain inscriptions, they say, "the justified soul, once arrived at a certain period of its peregrinations (simply at the death of the physical body) should be united to its body (*i. e.,* the Ego) never more *to be separated from it.*" (Rougé.) What is this so-called body? Can it be the mummy? Certainly not, for the emptied mummified corpse can never resurrect. It can only be the eternal, spiritual vestment, the EGO that never dies but gives immortality to whatsoever becomes united with it. "The delivered Intelligence (which) retakes its luminous envelope and (re) becomes Daimon," as Prof. Maspero says, is the *spiritual* Ego; the *personal* Ego or *Kama-Manas,* its direct ray, or the lower soul, is that which aspires to become *Osirified, i. e.,* to unite itself with its "god"; and that portion of it which will succeed in so doing, will *never more be separated from it* (the god), not even when the latter incarnates again and again,

descending periodically on earth in its pilgrimage, in search of further experiences and following the decrees of Karma. The prayer so often found in the tumular inscriptions, "the wish for the resurrection in one's *living* soul" or the Higher Ego, has ever a scarabæus at the end, standing for the personal soul. The scarabæus is the most honored, as the most frequent and familiar, of all Egyptian symbols. The secret meaning of this hieroglyph is sufficiently explained in that the Egyptian name for scarabæus, *Kepher,* signifies to *be,* to *become,* to *build again.*

Although reincarnation is the law of nature, the complete trinity of Atma-Buddhi-Manas does not yet fully incarnate in this race. . . . This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell. This Heavenly Man is sometimes spoken of as the Heavenly Adam, meaning Archetypal Man, or Humanity not fallen into sin; in Sanskrit, Purusha, the Spiritual Self. With the Kabalists, it is the synthesis of the Sephirothal Tree, or of all the Forces in Nature in their informing deific essence. In the diagrams, the Seventh of the lower Sephiroth, Sephira *Malkhooth*—the Kingdom of Harmony—represents the feet of the ideal Macrocosm, whose head reaches to the first manifested Head. This Heavenly Adam is the *natura naturans,* the abstract world, while the Adam of Earth (Humanity) is the *natura naturata* or the material universe. The former is the presence of Deity in its universal essence; the latter the manifestation of the intelligence of that essence.

In the *Kabalah* the Heavenly Man is the manifested Logos corresponding to our *Third* Logos; the Unmanifested being the first paradigmatic *ideal* Man, and symbolizing the Universe *in abscondito,* or in its "privation" in the Aristotelian sense. The First Logos is the "Light of the World," the Second and the Third—its gradually deepening shadows. *The head* Atma *and* Buddhi *are yet in heaven, and the feet,* Manas, *walk in hell.*

For that reason man is not yet fully conscious, and reincarnations are needed to at last complete the incarnation of the whole trinity in the body. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation: "I travail in birth again until Christ be formed in you," the true rendering of which is . . . "until ye form the Christos within yourselves." "It is only through ignorance," says Lactantius, "that men call themselves Christians instead of *Chrestians.*" The terms Christ and Christians, spelt originally *Chrest* and *Chrestians,* were borrowed from the Temple vocabulary of the Pagans. They were used in the

fifth century B.C. by Æschylus, Herodotus, and others. *Chrestos* meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been *"anointed,"* his name was changed into *Christos,* the "purified," in esoteric or mystery language. In mystic symbology, indeed, Christos meant that the "Way," the *Path,* was already trodden and the goal reached; when the fruits of the arduous labor, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. "At the end of the *Way* stands *Chrestes,"* the *Purifier,* and the union once accomplished, the Chrestos, the "man of sorrow," became *Christos* himself. *It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation.* Every good individual, therefore, may find Christ in his "inner man" as Paul expresses it, whether he be Jew, Mussulman, Hindu, or Christian.

And out of this, too, comes the idea of the crucifixion, for Manas is thus crucified for the purpose of raising up the thief to paradise. This is the esoteric meaning of the personification of the Greek god, Bacchus, who was put to death, mourned for, and restored to life. His life and significance belong to the same group as the other solar deities, all "sin-bearing," killed and resurrected; *e. g.,* as Dionysos or Atys of Phrygia (Adonis, or the Syrian Tammuz), as Ausonius, Baldur, etc., etc. The rejoicings for Atys took place at the *Hilaria* on the "pagan" Easter, March 15th. Ausonius, a form of Bacchus, was slain "at the vernal equinox, March 21st, and rose in three days." Bacchus is murdered and his mother collects the fragments of his lacerated body as Isis does those of Osiris, and so on. Dionysos Iacchus, Osiris, Krishna—all descended into Hades and returned again. Astronomically, they all represent the Sun; psychically they are all emblems of the ever-resurrecting "Soul" (the Ego in its re-incarnation); spiritually, all the innocent scape-goats, atoning for the sins of mortals, their own earthly envelopes, and in truth, the poeticized image of DIVINE MAN, the form of clay informed by its God.

Metempsychosis, or the progress of the soul from one stage of existence to another, is vulgarly believed to be rebirths in animal bodies. It is a term generally misunderstood by every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone. The kabalistic axiom, "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god," receives an explanation

in Manu's *Manava-Dharma-Shastra* and other Brahmanical books. That immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvana—is not the unified triad, or *Atma-Buddhi-Manas,* but the duad, *Atma-Buddhi. Evolution having brought* Manas *the Thinker and Immortal Person on to this plane, cannot send him back to the brute which has not* Manas.

Each man feels and knows that he has an individuality of his own, a personal identity which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions in the brain. Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal,* and the Higher, the Divine and the Impersonal, calling the former "personality" and the latter "Individuality." By *Individuality* is meant the Higher Triad, considered as a Unity. It is the feeling of "I-am-ship," the conception of "I," Self-consciousness or Self-identity. The *personality,* or that which the Esotericists refer to as the *Kama-Manas,* is radiated in every human entity by this Higher Ego or *Christos,* the god within us. The *personality* embraces all the characteristics and memories of one physical life, and survives the dead body only for a time in Kama Loka. The delusion arising from this lower part of man's nature creates the erroneous notion that "*I* am I" is a man or a woman with a special name, instead of being an inseparable part of the whole, the Self. The true Individuality prevails forever, for it is the imperishable *Ego* which reincarnates and clothes itself in one personality after another. Therefore, *Shakespeare was right in saying that life is a play, for the great life of the soul is a drama, and each new life and rebirth another act in which we assume another part and put on a new dress, but all through it we are the self-same person.*

But, it is said, if we reincarnate, how is it that we do not remember the other life? All the numerous and successive lives of the soul survive *in the memory of the Ego,* not in the physical and personal body. The recollection of one's past incarnations is a yoga phenomenon, an adept power. Adeptship requires the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life—benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed. The adept must control and finally annihilate desire, memory, and finally meditation itself —so far as these are connected with any effort of the physical brain —meditation then becomes absolutely *spiritual. By living according*

to the dictates of the soul the brain may at last be made porous to the soul's recollections.

Human rebirths are represented as a continuous circle, a wheel ever in motion. This is the "Circle of Necessity" of the Egyptians and the Occultists, the duration of the cycle between rebirths or reincarnations being from 1,000 to 3,000 years on the average. It is *Tanha,* the desire to live and the clinging to life on this earth, that causes rebirth, or bondage to the wheel. The *sine qua non* condition to entrance on the path of Nirvana or emancipation is the final renunciation of all desire. It requires the keeping ever in mind the transitory character of man's life, and the incessant revolution of the wheel of existence.

Reincarnation *is a doctrine the most noble of all, and with its companion one of Karma, next to be considered, it alone gives the basis for ethics.* As Mr. Bonwick well says: it was "the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times . . . thus the expurgation of evil was . . . gradually but certainly accomplished." The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and the most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Evolution; Q'lippoth; Vahana; Vara; Buddha Siddharta; Bragi; Eggs, Easter; Pre-existence; Palingenesis; Pythagoras; Reincarnation; Ishtar; Drakon; Naaseni; Serapis; Ophites; Scarabæus; Adam Kadmon; Heavenly Adam; Purusha; Chrestos; Bacchus; Metempsychosis; Monad; Ego; Gabriel; Personality; Individuality; Ahankara; Sakkayaditthi; Sadducees; Samma Sambhuddha; Tchitta Riddhi Pada; Sansara; Circle; Tanha; Bandha; Tchhanda Riddhi Pada; Tchitta Smriti Upasthana; Pre-existence.

Nature is upheld by Antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

—EMERSON

ARGUMENTS ON REINCARNATION

IX: Memory and Justice

THOSE who object that "it is unjust to be punished for something we don't remember," overlook very important points.

(*a*) If we look at reincarnation as a creative process by which we are building ourselves toward greater heights, the pains of life become merely the pains of spiritual birth, by which the evil deeds of the past are transmuted by pain into spiritual good—if we will to think and act accordingly.

(*b*) If we owe a man money, we do not accept a stroke of amnesia on his part as excuse for not paying it. In Nature the rule works both ways. We suffer for past evil deeds we have forgotten; we also reap reward for good deeds forgotten. There is no more reason in nature that we should reap unearned rewards than that we should reap unearned punishment.

(*c*) In law, a man who murders in drunken oblivion is held responsible, whether he remembers it or not. It is wrong living that kills our memory of the past. The past history of the race—our own history—has not been admirable; when one does wrong, the mere fact that the wrong in itself tends to kill memory does not absolve him from the result. There is a way to recover memory —but to do it, selfish, sensual living and thought has to be sacrificed. Those who refuse to pay the price should not expect to get the goods. This is an honest Universe.

(*d*) Not remembering an experience is no evidence that we have not gone through it; few of our experiences are remembered. It has been remarked that "the experience of living through childhood could not possibly be forgotten even though details might." If we will set a landmark at the earliest experience we remember, we shall find behind it some years of complete oblivion, through which we nevertheless did exist. Certainly we can't remember our birth. How do we expect to remember, in the ordinary way, things that happened a few hundred years before that? Moreover, amnesiacs have frequently forgotten in their entirety large sections of their present lives—*but not the capacities acquired in those periods.* Lack of memory is no evidence of non-existence of a past state—but an acquired capacity certainly *is* evidence of its *existence.*

(*e*) We forget that we are dealing with an *impersonal* Nature; a burned child will bear a scar as the result of falling against a stove, whether or not he remembers the burn. The experience, however, *does* remain in the form of a cautious attitude when he is near a stove. What difference would it make how many spiritual scars we gathered from our experiences in various lives, if they all tended finally toward a series of perfect lives? Even though the present one might seem a total loss, at least we are no worse off than before, and *something* has been achieved for the future, which future is wholly meaningless from the materialistic viewpoint. Suppose further that a relatively perfected mind and body thus acquired would involve memory of our present, which will then be the past?

Any habit of mind or body ingrained in this life will tend to perpetuate itself in future lives. An inauguration of the mode of life that leads finally to memory will not be lost; it will reappear strengthened in the next, and ultimately lead to the goal. Meantime it will bear many splendid fruits in this life.

(*f*) If under reincarnation "we are punished for something we don't remember," under any other idea we are punished for something we never did to start with. Very strange how the opponents of reincarnation overlook this obvious fact.

(*g*) No one either creates or punishes us. We evolve through the inherent laws of life, which pertain to all life. No one invented the scheme; no one is going to change it because he has other ideas.

(*h*) The question of memory as connected with justice is a purely attitudinal one. Among the millions of reincarnationists there are many to whom the lack of memory never occurred as an obstacle. In others it vanished as an obstacle, with better intellectual understanding of the meaning of the process. In still other cases, it vanished when the exaggerated popular view of the importance of the feelings of the limited personal self—the prison of the *real* self—was gotten rid of. What anyone "feels" about a thing has little to do with its truth; and the no-memory argument is purely a matter of feeling.

(*i*) Some think that reincarnation is merely a comforting theory for those who fail in life and hope to get another chance. The absurdity of this lies in the fact that many more people reject it for opposite reasons. They don't want to come back to "suffer again." The opponents mutually destroy one another's arguments. People don't like to believe that what happens to them is self-

created; they prefer the feeling of martyrdom. They don't like to think that if they are not to be failures again next time, they will have to bestir themselves right here and now to build better capacities and character.

Henry Ford, Benjamin Franklin, and Napoleon Bonaparte could hardly be called "failures"; a wise man, who has realized in the practical world all his youthful dreams, is concerned much more about living righteously enough to incur equal good fortune in the future, than he is about "compensations."

(*j*) But where is the justice for "failures" under any other idea? Under materialism, the weaknesses of those who fail were created by blind forces over which they had no control. Under religion, their weaknesses were created by gods over whom they had no control. Only under reincarnation is man self-created. Materialism is worse than single-life religion in this respect; it gives no hope whatever for any future compensation for unavoidable failure. And under materialism *any* failure is predestined, unavoidable.

"THE PERMANENT RECORD"

An idea wakens the echo of past experience, and the result is *remembrance.* If *by an effort of the will* we recover the chain of experiences or emotions, it is *re-collection.* Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its functions belong to the same category. Therefore, repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal.* Experience once had can never be *as though it had not been.* It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence.* Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time.* In the other we have the precipitate occurring in life's alembic, and this belongs to *"eternity."* The first is phenomenal; the second *noumenal,* upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). —HIRAJ

The Path, December, 1889

ON THE LOOKOUT

Why Philosophy Fails

The *Journal of Higher Education* for October contains a critical article of broad Theosophical merit, "Why Philosophy Fails to Function." The writer, Gerard Hinrichs, outlines the following collegiate predicament: at the very moment in the education of youth when they are actually willing to seek an integrating philosophy which might help them to become the mature "ideal" beings they wish to be, they are handed "professional philosophy" in academic terms. Their creative interest in all genuine matters of philosophy is often thus effectively killed, perhaps for their life-time.

Mr. Hinrichs enumerates three misconceived and misdirected introductions to philosophy. First, the story method, including "all approaches to philosophy through the history of philosophy, through a survey of systems, and through selections from philosophical literature." Second, the method of indoctrination, in which the student is given the philosophical system preferred by the teacher of the institution. Third, "the method of disillusionment or the method of debunking is used when intellectual infants are fed a steady diet of such thinkers as Lucretius, John Dewey, Bertrand Russell, and Walter Lippmann." Theosophists will agree with Mr. Hinrichs' basic criticism of these methods: "In all three approaches, the assumption is that, to philosophize, the student must turn over somebody else's ideas in his mind."

"A Professional Library"

In giving the reasons why the three methods are inept, Mr. Hinrichs states:

> In the first place, they tend to mislead students as to the function of philosophical literature. The historical method creates the impression that philosophical literature is a collection of learned rationalizations of fables or games—artistic creations to be enjoyed. The doctrinal approach presents one part of it as a closed system and the remainder as so many aberrations of the human mind. In the debunking approach, students see it as evidence of the bankruptcy of human thinking about important problems. They never see it as a professional library answering the need of the individual thinker who senses his dependence upon fellow thinkers professionally trained. It never strikes them that they are lucky in having such a library available to clarify and order the elements of their actual program of action.

"EACH MAN'S LOGICAL SENSE"

The method of indoctrination, it is pointed out, assumes that "the same philosophic system can be fruitfully received and must be adopted by everybody who is not perverted by bad faith." Philosophizing, in this case, means having students weigh evidence going to prove that one system is true and other systems more or less false. In this connection, Mr. Hinrichs has a well-taken point on the logic of "logic." He says:

> We argue from the layman's willing acquiescence in the rules of logic to the *non sequitur* that he will accept logical conclusions. Now it is possible that this is what he ought to do, but it is just as surely, in my experience, what does not actually happen. In fastening on the logical sense to which laymen all appeal, we must not overlook the material differences of make-up, background, and personal history in terms of which each man's logical sense has developed. It is common prudence for each man to hold on to the equipment and technique with which he is actually meeting our life problems, for they are the most real thing in the world to him and closest to him. They constitute his personality. The method of indoctrination is misconceived because it overlooks the fact, basic to teaching, that the touchstone of reality is not only native intelligence, but a man's actual convictions and functioning beliefs.
>
> The method of disillusionment is based on the assumption that philosophy is a catalogue of errors that must be cleared out of a beginner's thinking and living. It is misconceived because it aims at accomplishing the development of understanding on another basis than the beginner's actual functioning ideas. It aims at unloading him of his key convictions before he is really mature enough to judge of their worth by himself.

H. P. Blavatsky's example is notable, in that she derided no genuine faith, showing respect for any belief by which the individual was led to serve the broader needs of human relationships.

As Mr. Hinrichs remarks, in reference to the "premature acquaintance with philosophic literature, history, and doctrine," unaccompanied by "training in systematic reflection on relevant problems"—

> The beginner simply lacks the clarified sense of reality prerequisite to assimilating such fare, and a flood of new notions from the outside is not the means by which this sense is developed naturally or prudently. . . . [The introduction to philosophy] should lead to the discovery of sense and meaning and relatedness in his habits of life and thus add richness of appreciation to habits of life now functioning.

"The Sure Approach"

"The sure approach to what everything is all about and to philosophical literature is from the inside, from the familiar and the functional," Mr. Hinrichs suggests. "The beginner wants to know what everything is all about anyway"—

> What makes him curious about philosophy is the necessity he feels of making sense of what he does and wants and knows, so that he becomes a unit, a definite and well-balanced personality. This is the goal—different for each of us—toward which we grope whenever we turn from collecting new facts in biology, psychology, history, literature, sociology, religion, and so forth, and ask ourselves how these things are related to one another and to the good life.
>
> The beginner does not realize it, but he already has the only answer that will be real to him until he finds it to be functionally unsatisfactory. It is the direction in which his living and thinking are even now taking him. The only philosophizing he is really interested in at this time is the discovery of that direction, the factors which determine it, its possibilities, desirability, eventuation. By the time he got to college he had the elements of his fundamental philosophy already in him. They are his habits, his working convictions, his aims, his daily round. They are in a loose, chaotic state in his consciousness although functional in his behavior; and the pattern of his relations that their conceptual formulation would reveal is unsuspected and unappreciated. The job of the teacher is to have the student bring all this to light, to look at himself, and to formulate these materials as coherently as they permit.

Thus, how simple and yet of what obvious importance are the words of Robert Crosbie: "make clear and clean your own mental perceptions and conceptions." Only those who possess an integrated philosophy, however, can sense with sufficient clarity the soul needs of the student. Neither professional philosophers nor professional priests seem to possess that equipment.

Disaster Dream

From Memphis, Tenn., comes an account of a clairvoyant dream which combines what the psychic scientists learnedly call "extra-sensory perception" with an almost miraculous escape from death. On April 2, 1944, Mrs. E. O. Bailey, of Memphis, was dozing in a chair on the porch of her home. Awaking suddenly, in fear, she described to her husband a dream of disaster to Oliver Bailey, her son, who was navigator of a B-17 in Europe. She repeated in detail how she saw him fall from his plane, drop thousands of feet through the air and land in a deep snowbank. Three weeks later

a War Department telegram reported Oliver missing in action. Then, after two months, word came that he was a prisoner in an Austrian hospital. The news account continues (Orange *Daily News,* Aug. 21):

> Not until Lt. Bailey was liberated and returned home more than a year after the dream did the couple learn the vision had been a reality.
>
> On that same date—April 2, 1944—the plane in which he was riding on a bombing mission, was broken in two by a Nazi fighter plane. Lt. Bailey was pitched out into space—without a parachute. He plunged down toward the earth 2,000 feet below. "The next thing I knew," Bailey told his amazed parents, "I was lying in a deep snowbank on a mountainside."

OBJECTIVE THOUGHT

Not all such dreams have so happy a conclusion. An explanation of the occurrence is provided by the teaching of the *mayavi rupa,* or thought-body, which may be projected at the time of death. The most familiar form of the phenomenon is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. The *rationale* governing the appearance is given by H. P. Blavatsky in "Dialogues Between the Two Editors":

> It [the appearance] is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus.

By some such process as this, the "image" of Lt. Bailey, falling from his plane, was carried on the astral waves, and seen in her dream by his horrified mother.

Bronx "Miracle"

Chanting "Hail Mary," and singing a hymn sacred to the mother of Jesus, some 25,000 people of the Bronx, New York, crowded together in a muddy, vacant lot on the night of Nov. 14, waiting, as press reports put it, "for a miracle." This was the sixteenth evening on which Joseph Vitolo, a Catholic boy of nine years, claimed to have seen a vision of the Virgin Mary. The boy said that the vision, dressed as a nun, appeared above a flat rock on a small rise where he and his friends played. On this night, Joseph explained, the apparition had promised to "make a sign for all to see."

The crowd made no claim to seeing the vision, as the thousands waited in the rain while the boy prayed before an altar covered by banks of flowers, candles, and statues, but several invalids announced their miraculous recovery and a woman stricken by a heart attack while waiting with the others was said to have been made better after Joseph rubbed her forehead and prayed. The child was much upset by the activities of news photograpers, who had promised, he said, that "they wouldn't take pictures." On this night, as he described his vision, the "Blessed Virgin . . . had lots of stars around her head, and she was dressed all in blue." His sister added that the Virgin had said to him: "I am not coming any more. I have done my work. I don't want you to answer any questions."

"No Official Stand"

Joseph was taken home—"a storeroom made into living quarters for his mother and father and seven brothers and sisters"—where "a steady stream of policemen pushed through the crowd carrying the sick. The boy laid his hands on them. He kissed several babies." According to the report of the Associated Press (Nov. 14):

> The Catholic Church has taken no official stand on Joseph's story that he first saw the Virgin while he was playing in the lot, that she told him to return and that she directed a church to be built on the spot where she had appeared.

The Church has no need of an "official stand" to promote this manifestation of miracle-mongering. An unfortunate child with obvious psychic propensities will bear all the burden of the "revival" technique peculiar to Roman religion, while the gathering momentum of the cycle of psychism will do the rest. Soon we shall see in the scientific press guarded comments on the renewal of

superstition, deploring the ignorance of the masses: by this means the scientific fraternity conveys to its elite reading public the message of its great superiority over the rest of the world, together with a patient hope that the processes of education will some day bring an end to such delusions.

NEW "LOURDES"

But what no scientist ever recognizes is the direct responsibility of agnostic thought for the popularity of this and nearly every other sort of psycho-religious extravagance. For a century and more, the psychological sciences have maintained a studied neglect of the subtler aspects of the human *psyche,* reducing every such manifestation to mere hallucination or a mark of insanity, with the result that countless millions of the uneducated and unsophisticated place far greater faith in the unmistakable "realities" of their own psychic experience than in the rude denials or repugnant explanations of materialism. There can be no real explanation of psychic visions or visitations, nor of the whole category of subjective experience, whatever the type, without a knowledge of the sevenfold constitution of the human being and a thorough study of the various planes of psychic perception as taught in Theosophy. Not even a beginning in understanding the "vision" of Joseph Vitolo is possible without a grasp of the psychology of mediumship, the teaching of the Astral Light, and the doctrine of cycles as applied to the psychic susceptibilities of the race. Meanwhile, we may look for an increase in the hysteria of religious emotionalism, and large gains in "converts" for the Catholic Church.

A new "Lourdes" is under cultivation in Val d'Or, Quebec, with some extraordinary cures attributed, during the past five years, to the "grotto" presided over by Pierrette Regimbal (*Time,* Aug. 27), and in Europe, stories of the wondrous wartime activities of Therese Neumann, a German nun who regularly exhibits the stigmata of the crucifixion, give further evidence of the psychic tide. While these events, emerging under cyclic law, may be "inevitable," the almost universal ignorance of their meaning is not. Theosophists have much work to do.

PEACE PRIZE WINNER?

A report in the *New Statesman and Nation* for Oct. 13 makes it possible to add to the small list of scientists who refused to contribute their capacities to the manufacture of the atomic bomb the name of Otto Hahn, a German professor who, according to

French scientists, was throughout the war "a staunch 'passive resister' to Nazi pressure." Prof. Hahn happens to have been the man who, on the eve of the war, discovered "uranium fission," which is the basis of the atomic bomb reaction. In keeping with scientific tradition, he at once published his results, making them available to the scientists of all nations. "Critic," noting a report (which later proved erroneous) that the Nobel Committee would not award Hahn its Science Prize, remonstrated in the English weekly: "Hahn was not only a great scientist, but a good internationalist who might have won the war for the Nazis if he had been willing to work for them." Hahn's scientific merit has since been recognized, for he received the award in chemistry on Nov. 15. As to his internationalism, Critic points out that during the war, "the Nazis could do nothing about him," adding:

> There is no way of compelling a scientist to do successful research; you can torture or kill him, but that does not produce scientific results. He [Hahn] seems to have gone on doing scientific work, but to have refused to further the military development of his researches. If this is a true report the Nobel Committee should confer its Peace Prize as well as its Science Prize on Otto Hahn.

So it appears that, but for the conscience of Otto Hahn, the tragedy of Hiroshima and Nagasaki might have occurred elsewhere—Coventry and London, perhaps, or even New York.

Relative War and Peace

In *Science* for Oct. 19, Dr. Orlando Park of Northwestern University broods on the human propensity to mutual destruction, wondering what means may be adopted to put an end to war. In a few lines, he sketches the problem:

> Our brief past is crammed with a rhythmic succession of relative war and relative peace. What one civilization built was largely destroyed by the next. Whereas the dinosaurs competed against each other for such essentials as food, shelter and mate, man has amplified this basic competition and is showing real progress in the destruction of his own kind.
>
> With increase in technology, rooted in the less spectacular advance in basic science, two parallel tendencies emerge. These are to improve the methods of species destruction and to increase and ameliorate species longevity. Even now the paradox is clear. We wage war in vehicles which approach (or surpass) the speed of sound, which kill by jellied gasoline and which operate over great distances. On the day when the atomic bomb was discussed over the radio, the Rockefeller foundation was appropriating money for the study of cancer.

> We increase the average span of life, ward off infection with sulfa derivatives and penicillin, and render living less arduous by all manner of labor-saving machines. In general, man is learning to kill or hurt more people in less time, and patch them up more efficiently than ever before.
>
> Such a state of affairs is ridiculous when examined in the long-range aspect of biology. There is no ground for the supposition that this state of affairs can continue very long, considering time from the point of view of the life of the population.

"A RECIPROCAL ALLIANCE"

Dr. Park's recommendations are brief and trivial; not one of them could be expected to diminish the causes of war; but the opening sentence of his article is of particular interest. "Mankind," he writes, "is the dominant species of animal life in the modern world." The truistic value given to statements of this sort, uttered almost triumphantly as the basis for all subsequent discussion of human problems, is a clue to the weakness of nearly every "scientific" solution for the problem of war. A critique of the scientific approach, and, in contrast, the Theosophical basis for peace, was provided by H. P. Blavatsky many years ago.

> Peace societies [she wrote] are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of rulers of nations away from selfish war and schemes of conquest.
>
> Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which center upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. (THEOSOPHY III, 529.)

The assumption made by social science, that man is an animal, is an ultimate alienation of the occult truth of the matter—that man is a spiritual being, *capable* of acting as a brother to all that live. Peace among men is possible on no other assumption about the nature of man, for only conviction of his inward strength can provide him with the resolve to *act* as a brother. Revolutions, reforms and religions based on human weakness and human selfishness can never operate for peace. They may change the *forms* of society, but not its moral tendencies. In this, as in everything else, there is no substitute for self-knowledge.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA	2614 Brooklyn Avenue
HOLLYWOOD (28), CALIFORNIA	1631 Cherokee Avenue
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PAPEETE, TAHITI	Rue du Docteur Fernand Cassiau
PARIS (6), FRANCE	44 Rue de Rennes
PASADENA (1), CALIFORNIA	266 Arcadia Street
PHILADELPHIA (3), PENNSYLVANIA	2012 Delancey Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	709 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	1.50
LETTERS THAT HAVE HELPED ME, Vols. I and II in one book	1.50
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, for Parents and Teachers	.25
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.50
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50

Prices subject to change without notice

Correspondence invited regarding any Theosophical writings

Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York